Poimandres(ポイマンドレス)

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「三重に大いなる者ヘルメス」第２巻

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Ⅰ Corpus Hermeticum
第１章「ヘルメス文書」

POEMANDRES, THE SHEPHERD OF MEN
「ポイマンドレス」または「人という羊の羊飼い」

It chanced once on a time my mind was meditating on the things that are, my thought was raised to a great height, the senses of my body being held back-
偶然、私ヘルメスの心が「存在するもの」について熟考していた、ある時、私ヘルメスの思考は大いなる高みにまで高まり、私ヘルメスの肉体の感覚は抑制された。
just as men are who are weighed down with sleep after a fill of food, or from fatigue of body.
ちょうど、食べ物に満ち足りた後や、肉体の疲労から、眠って、肉体の感覚が抑制された人のように。
Methought a Being more than vast, in size beyond all bounds, called out my name and saith: What wouldst thou hear and see, and what hast thou in mind to learn and know?
虚空よりも大いなる、全ての限界を超越している大いなる存在(である神)が、私ヘルメスの名前を呼び、「あなたヘルメスは何を見聞きしたいと望んでい

るのですか？　あなたヘルメスは何を学んで知りたいと思っているのですか？」と話したように、私ヘルメスには思われた。
And I do say: Who art thou?
私ヘルメスは、「あなたは誰ですか？」と話した。
He saith: I am Man-Shepherd, Mind of all-masterhood; I know what thou desirest and I'm with thee everywhere.
彼(、神)は、「私は、人という羊の羊飼い(である神)、全ての達道者の精神(である神)である。私は、あなたヘルメスが何を望んでいるのか知っています。また、私は全ての場所で、あなたヘルメスと共にいます(。私は遍在している)」と話した。
(And) I reply: I long to learn the things that are, and comprehend their nature, and know God. This is, I said, what I desire to hear.
私ヘルメスは、「私ヘルメスは『存在するもの』について学び、『存在するもの』の性質を理解し、神について知りたい、と切望しています。私ヘルメスが話した、それが、私ヘルメスが聞きたいと熱望している事です」と応じた。
He answered back to me: Hold in thy mind all thou wouldst know, and I will teach thee.
神は、「あなたヘルメスが知りたいと望んでいる全ての事を、あなたヘルメスの心に抱(いだ)きなさい。そうすれば、私は、あなたヘルメスに教えるつもりである」と私ヘルメスに答えてくれた。
Even with these words His aspect changed,
前述の言葉と共に、神の様子が変わった。
and straightway, in the twinkling of an eye, all things were opened to me, and I see a Vision limitless,
すぐに、瞬く間に、全てのものが私ヘルメスに開示されて、私ヘルメスは無限の幻視を見た。
all things turned into Light,- sweet, joyous (Light).
全てのものは、光に変わった。甘美な喜ばしい光にである。
And I became transported as I gazed.
そして、私ヘルメスは、光を凝視しながら、忘我状態に成った。
But in a little while Darkness came settling down on part (of it), awesome and gloomy, coiling in sinuous folds,
しかし、少し時間が経つと、畏敬するべき憂鬱な、闇が、光の一部に堕天して来て、波状に、螺旋状に、とぐろを巻いた。
so that methought it like unto a snake.

そのため、闇は蛇のようである、と私ヘルメスには思われた。
And then the Darkness changed into some sort of a Moist Nature,
それから、闇は、ある種の湿気(、蒸気)のような力に変わった。
tossed about beyond all power of words, belching out smoke as from a fire, and groaning forth a wailing sound that beggars all description.
闇は、火から出るような煙を出して、全く言い表せない悲しい音で唸(うな)って、言葉の全ての力を超越して言い表せないほど、のたうちまわった。
(And) after that an outcry inarticulate came forth from it, as though it were a Voice of Fire.
その後、闇は、まるで火の元素の音のような、言い表せない叫びを出した。
(Thereon) out of the Light… a Holy Word (Logos) descended on that Nature.
闇の力の上に、光から、神の言葉ロゴスが降臨した。
And upwards to the height from the Moist Nature leaped forth pure Fire;
すると、湿気(、蒸気)のような力から高みへ、上へ、純粋な火の元素が飛び上がった。
light was it, swift and active too.
火の元素は、軽快で、迅速で自発的でもあった。
The Air, too, being light, followed after the Fire;
風の元素も、軽快なので、純粋な火の元素の後に従った。
from out the Earth-and-Water rising up to Fire
風の元素は、土の元素と、水の元素から、火の元素へと上昇した。
so that it seemed to hang therefrom.
そのため、風の元素は、火の元素から吊られたように見えた。
But Earth-and-Water stayed so mingled each with other, that Earth from Water no one could discern.
土の元素と、水の元素は、混ざり合ったままであったので、水の元素から、土の元素を区別できなかった。
Yet were they moved to hear by reason of the Spirit-Word (Logos) pervading them.
しかし、霊の言葉ロゴスが、土の元素と、水の元素に浸透していたので、土の元素と、水の元素は、聞く耳を持っていた。
Then saith to me Man-Shepherd: Didst understand this Vision what it means?

その時、人という羊の羊飼いである神は、私ヘルメスに「この幻視が何を意味するか理解しましたか？」と話した。
Nay; that shall I know, I said.
「いいえ。わかりません」と私ヘルメスは話した。
That Light, He said, am I, thy God, Mind, prior to Moist Nature which appeared from Darkness;
神は、「光は、私、あなたヘルメスの神であり、精神であり、闇から現れた湿気(、蒸気)のような力よりも前に存在するものである」と話した。
the Light-Word (Logos) (that appeared) from Mind is Son of God.
神「精神から現れた、光の言葉ロゴスは、神の息子(、イエス)である」
What then?- say I.
「それは何でしょうか？」と私ヘルメスは話した。
Know that what sees in thee and hears is the Lord's Word (Logos);
神「あなたヘルメスの中で見聞きするものは、主である神の言葉ロゴスである、と知りなさい」
but Mind is Father-God.
神「実は、精神とは、父である神なのである」
Not separate are they the one from other;
神「父である神と、神の言葉(、イエス)は、分断できない」
just in their union (rather) is it Life consists.
神「父である神と、神の言葉(、イエス)の結合が、命を存在させているのである」
Thanks be to Thee, I said.
「あなた、神に感謝いたします」と私ヘルメスは話した。
So, understand the Light (He answered), and make friends with it.
神は、「そのため、光を理解しなさい。そして、光と友に成りなさい」と応じた。
And speaking thus He gazed for long into my eyes, so that I trembled at the look of Him.
そして、前述のように話すと、神が長い間、私ヘルメスの目を見つめたので、私ヘルメスは、神からの視線に身を震わせました。
But when He raised His head, I see in Mind the Light,
神が顔を上げると、私ヘルメスは心の中に光を見た。
(but) now in Powers no man could number, and Cosmos grown beyond all bounds, and that the Fire was compassed round about by a most mighty Power, and (now) subdued had come unto a stand.

さて、無数の諸力によって、世界は全ての限界を超越して成長し、火の元素は最強の唯一の力に包囲され、従って、休息した。
And when I saw these things I understood by reason of Man-Shepherd's Word (Logos).
私ヘルメスは、前記を見ると、人という羊の羊飼いである神の言葉ロゴスによって理解できた。
But as I was in great astonishment, He saith to me again:
私ヘルメスが大いに驚くと、神は、次のように、私ヘルメスに再び話した。
Thou didst behold in Mind the Archetypal Form whose being is before beginning without end.
神「あなたヘルメスは心の中で、創世より前から存在し終わりが無い原型の形を見ました」
Thus spake to me Man-Shepherd.
前述のように、人という羊の羊飼いである神は、私ヘルメスに話した。
And I say: Whence then have Nature's elements their being?
私ヘルメスは「それでは、どこから、力による四大元素は、存在してくるのでしょうか？」と話した。
To this He answer gives: From Will of God.
前述の質問に、神は、「神意からである」と答えてくれた。
(Nature) received the Word (Logos), and gazing on the Cosmos Beautiful did copy it, making herself into a cosmos, by means of her own elements and by the births of souls.
神「力は、神の言葉ロゴスを受け取って、美しい世界を見つめて、力による四大元素によって、また、諸々の魂の創造によって、力自身を世界に再現して、世界を模倣した」
And God-the-Mind, being male and female both, as Light and Life subsisting, brought forth another Mind to give things form,
神「精神である神は、男性性と女性性の両方が有るので、光として、また、存在する命として、物質に形をもたらすために別の精神を創造した」
who, God as he was of Fire and Spirit, formed Seven Rulers
神「神は、火の元素の神であり、霊の神であるので、7 人の統治者(である 7 惑星の霊)を形成した」
who enclose the cosmos that the sense perceives.
神「7 人の統治者(である 7 惑星の霊)は、感覚が知覚できる物質世界を囲んでいる」
Men call their ruling Fate.

神「人々は、7人の統治者(である7惑星の霊)による統治を『運命』と呼んでいる」
Straightway from out the downward elements God's Reason (Logos) leaped up to Nature's pure formation, and was at-oned with the Formative Mind;
神「すぐに、神の理性ロゴスは、降下する四大元素から、力による純粋な形成へ飛び上がって、形成する精神である神と一体化した」
for it was co-essential with it.
神「なぜなら、神の理性ロゴスは、形成する精神である神と、本(もと)から一体化しているからである」
And Nature's downward elements were thus left reason-less, so as to be pure matter.
神「このため、力による降下する四大元素は、理性を喪失したので、純粋な物質と成ってしまった」
Then the Formative Mind ((at-oned) with Reason), he who surrounds the spheres and spins them with his whirl, set turning his formations, and let them turn from a beginning boundless unto an endless end.
神「神の理性ロゴスと一体化している、形成する精神である神は、球体である諸天体を包囲して、神による回転によって諸天体を回転させて、神が形成している万物を回転させて、遥かな創世から遥かな終末まで万物を回転させている」
For that the circulation of these (spheres) begins where it doth end, as Mind doth will.
神「精神である神の神意に従って、球体である諸天体の循環は、終わりから始まるからである」
And from the downward elements Nature brought forth lives reason-less;
神「降下する四大元素から、力は、理性の無い諸々の命を創造した」
for He did not extend the Reason (Logos) (to them).
神「なぜなら、神は、理性ロゴスを、理性の無い諸々の命にもたらさなかったからである」
The Air brought forth things winged;
神「風の元素は、翼が有る者達を創造した」
the Water things that swim,
神「水の元素は、泳ぐ者達を創造した」
and Earth-and-Water one from another parted, as Mind willed.

神「精神である神の神意に従って、土の元素と、水の元素は、分かれた」
And from her bosom Earth produced what lives she had, four-footed things and reptiles, beasts wild and tame.
神「土の元素は、土の元素の懐から、四本足を持つ諸々の命、爬虫類(はちゅうるい)、野生の獣、家畜を創造した」
But All-Father Mind, being Life and Light, did bring forth Man co-equal to Himself,
神「万物の父である精神である神は、命であり、光であって、神自身に似せて人を創造した」
with whom He fell in love, as being His own child;
神「神は、人を、神の子であるかのように、愛した」
for he was beautiful beyond compare, the Image of his Sire.
神「なぜなら、人は、無双に美しく、人の父である神の姿に似ていたからである」
In very truth, God fell in love with His own Form;
神「真に、神は、神自身の形である人を愛した」
and on him did bestow all of His own formations.
神「神は、神自身の形成力の全てを、人に与えた」
And when he gazed upon what the Enformer had created in the Father, (Man) too wished to enform;
神「人は、父である神の中で、形成するものが創造したものを見つめて、人も、『形成したい』と望んだ」
and (so) assent was given him by the Father.
神「そのため、父である神は、人に承認を与えた」
Changing his state to the formative sphere, in that he was to have his whole authority, he gazed upon his Brother's creatures.
神「人は、自身の状態を創造する球体である天体に変えて人の全ての権力を得て、人の兄弟である諸々の被造物を見つめた」
They fell in love with him, and gave him each a share of his own ordering.
神「諸々の被造物は人を愛して、統治を人と共有した」
And after that he had well-learned their essence and had become a sharer in their nature, he had a mind to break right through the Boundary of their spheres, and to subdue the might of that which pressed upon the Fire.

神「人は、諸々の被造物の真髄を良く学び、諸々の被造物の性質を共有する者と成った後、諸々の被造物の領域を克服して、火の元素を圧倒している力を統治したい、という考えを持った」
So he who hath the whole authority o'er (all) the mortals in the cosmos and o'er its lives irrational, bent his face downwards through the Harmony, breaking right through its strength, and showed to downward Nature God's fair Form.
神「そのため、世界の中の全ての死に至る被造物達、理性の無い諸々の命を統治する力の全てを持っている、人は、調和によって、下を向いて、下の力を克服して、神の美しい形を下に現した」
And when she saw that Form of beauty which can never satiate, and him who (now) possessed within himself each single energy of (all seven) Rulers as well as God's (own) Form, she smiled with love;
神「下の力である女性は、決して飽きるはずが無い美の形と、神の形と７人の統治者(である７惑星の霊)全ての力を自身の中に所有している人を見て、愛して微笑んだ」
for 'twas as though she'd seen the image of Man's fairest form upon her Water, his shadow on her Earth.
神「なぜなら、下の力である女性は、女性の水の元素に、人の最も美しい形の映像を見たようであったし、女性の土の元素に、人の影を見たようであった、からである」
He in his turn beholding the form like to himself, existing in her, in her Water, loved it and willed to live in it;
神「男性である人も、女性の水の元素に、女性の中に存在している男性自身に似ている形を見て、女性を愛して、女性と暮らしたいと望んだ」
and with the will came act, and (so) he vivified the form devoid of reason.
神「意思は行動と成る。そのため、人は、命を理性の無い形に与えた」
And Nature took the object of her love and wound herself completely round him, and they were intermingled, for they were lovers.
神「力である女性は、女性の愛の対象である男性である人をとらえて、女性自身を男性である人に完全にからみつけて、男性である人と、女性は性交した。なぜなら、男性である人と、女性は恋人に成ったからである」
And this is why beyond all creatures on the earth man is twofold;
神「このため、地上の全ての被造物よりも、人は二重なのである」
mortal because of body, but because of the essential Man immortal.

神「人は、肉体のせいで死に至るが、本来は不死、不滅なのである」
Though deathless and possessed of sway o'er all, yet doth he suffer as a mortal doth, subject to Fate.
神「人は、本来は不死で万物を統治する力を所有しているが、死に至る被造物達のように苦痛を受けてしまうし、運命に従ってしまう」
Thus though above the Harmony, within the Harmony he hath become a slave.
神「このように、人は、調和を超越しているが、調和の中にいて、奴隷と成ってしまっている」
Though male-female, as from a Father male-female, and though he's sleepless from a sleepless (Sire), yet is he overcome (by sleep).
神「人は、男性性と女性性が有る父である神から創造されていても、男性でも女性でも、眠る必要が無い父である神から創造されていても、眠気に圧倒されてしまう」
Thereon (I say: Teach on), O Mind of me, for I myself as well am amorous of the Word (Logos).
私ヘルメスは、「それについて、教えを続けてください。おおっ、私ヘルメスの精神である神よ、なぜなら、私ヘルメスも神の言葉ロゴス(である神の知)を愛する者(である哲学者)だからです」と話した。
The Shepherd said: This is the mystery kept hid until this day.
羊飼いである神は「それは、この日まで隠されていた神秘なのです」と話した。
Nature embraced by Man brought forth a wonder, oh so wonderful.
神「人が抱いた力は、不思議を創造した。おおっ、とても不思議である」
For as he had the nature of the Concord of the Seven, who, as I said to thee, (were made) of Fire and Spirit-
神「既に私、神が、あなたヘルメスに話したように、なぜなら、人には、火の元素と霊から創造した７つの統治力を調和させる性質が有ったからである」
Nature delayed not, but immediately brought forth seven "men," in correspondence with the natures of the Seven, male-female and moving in the air.
神「力である女性は、すぐに、男性性と女性性が有り大気を動かしている７つの統治力に対応している、７人の『人』を創造した」
Thereon (I said): O Shepherd,...;

私ヘルメスは「それについて、教えてください。おおっ、羊飼いである神よ……」と話した。
for now I'm filled with great desire and long to hear;
ヘルメス「なぜなら、今、私ヘルメスは、大いなる熱望に満たされて聞きたいと切望しています」
do not run off.
ヘルメス「避けず、話してください」
The Shepherd said: Keep silence, for not as yet have I unrolled for thee the first discourse (logos).
羊飼いである神は「沈黙を保持しなさい。なぜなら、私、神は、最初の話であるロゴスをあなたヘルメスに未だ明らかにしていないからである」と話した。
Lo! I am still, I said.
私ヘルメスは「おおっ！　私ヘルメスは沈黙いたします」と話した。
In such wise then, as I have said, the generation of these seven came to pass.
神「既に私、神が話したように、そのように、７人の人の創造が実現された」
Earth was as woman, her Water filled with longing;
神「土の元素は女性のようであった。水の元素は憧れに満ちた」
ripeness she took from Fire, spirit from AEther.
神「女性は、火の元素から成熟を得たし、光の媒体である第５元素のエーテルから精神を得た」
Nature thus brought forth frames to suit the form of Man.
神「このように、力である女性は、男性である人の形に合う仕組みを創造した」
And Man from Life and Light changed into soul and mind,- from Life to soul, from Light to mind.
神「そうして、男性である人は、命を魂に、光を精神に、変えた」
And thus continued all the sense-world's parts until the period of their end and new beginnings.
神「このようにして、終わりと新たな始まりの時代の間に、感覚世界の全部にまで及びました」
Now listen to the rest of the discourse (logos) which thou dost long to hear.

神「さて、あなたヘルメスが聞きたいと切望していた、残りの話であるロゴスを聴きなさい」
The period being ended, the bond that bound them all was loosened by God's Will.
神「前述の時代が終わると、神意は、男性と女性を結びつけていた絆を全て、ほどきました」
For all the animals being male-female, at the same time with man were loosed apart;
神「なぜなら、男性性と女性性が有る動物の全てを、同時に、人から分けたからである」
some became partly male, some in like fashion (partly) female.
神「ある者達は形的に部分的に男性性だけに成り、別の者達は同様に形的に部分的に女性性だけに成った」
And straightway God spake by His Holy Word (Logos):
神「そうして、すぐに、神は、神の言葉ロゴスによって、次のように、話した」
"Increase ye in increasing, and multiply in multitude, ye creatures and creations all; and man that hath Mind in him, let him learn to know that he himself is deathless, and that the cause of death is love, though Love is all."
神「産めよ、増えよ、あなた達、全ての被造物よ。また、内に精神を持つ人は、『人は不死であり、愛は全てであり、死に至る原因は愛である』と知るために学びなさい」
When He said this, His Forethought did by means of Fate and Harmony effect their couplings and their generations founded.
神「神が前述のように話すと、人の先見の明は、運命と調和によって、男性と女性の結びつきと、男性と女性による創造の基礎を達成した」
And so all things were multiplied according to their kind.
神「そうして、万物は、種類に従って、増えた」
And he who thus hath learned to know himself, hath reached that Good which doth transcend abundance;
神「また、こうして、自身を知るために学んだ人は、多数を超越している善に到達した」
but he who through a love that leads astray, expends his love upon his body,- he stays in Darkness wandering, and suffering through his senses things of Death.

神「しかし、迷いに至る愛着によって愛を肉体に浪費してしまう人は、闇をさまよう状態に留まってしまって、感覚を通じて死の苦しみを味わってしまう」
What is the so great fault, said I, the ignorant commit, that they should be deprived of deathlessness?
私ヘルメスは「なぜ、無知な人は、不死を奪われてしまうほど大いに悪事を犯してしまうのでしょうか？」と話した。
Thou seem'st, he said, O thou, not to have given heed to what thou heardest.
神は、「おおっ、あなたヘルメスよ、あなたは注意して聞いていなかったようですね」と話した。
Did not I bid thee think?
神「私、神は、あなたヘルメスに考えるように指示しませんでしたか？」
Yea do I think, and I remember, and therefore give Thee thanks.
ヘルメス「はい、私ヘルメスは考えております。また、私ヘルメスは(神の指示を)覚えております。そのため、あなた神に感謝しております」
If thou didst think (thereon), (said He), tell me: Why do they merit death who are in Death?
神は、「もし、あなたヘルメスが次の事について考えたら、私、神に話しなさい。『なぜ、死の状態にいる人は、死ぬのが相応(ふさわ)しいのか？』」と話した。
It is because the gloomy Darkness is the root and base of the material frame;
ヘルメス「なぜなら、憂鬱な闇は、物質的な仕組みの根源であり基礎である、からです」
from it came the Moist Nature;
ヘルメス「闇から、湿気(、蒸気)のような力が創造されたのである」
from this the body in the sense-world was composed;
ヘルメス「この湿気(、蒸気)のような力から、感覚世界における肉体は構成されている」
and from this (body) Death doth the Water drain.
ヘルメス「そして、この肉体から、死は、水の元素を徐々に失わせるのである」
Right was thy thought, O thou! But how doth "he who knows himself, go unto Him," as God's Word (Logos) hath declared?

神「おおっ、あなたヘルメスよ、あなたの考えは正しい！　では、神の言葉ロゴスが話したように、なぜ、『自身を知る人は、神に近づく』のか？」
And I reply: the Father of the universals doth consist of Light and Life, and from Him Man was born.
私ヘルメスは、「普遍の父である神は、光と命で構成されています。そして、神から、人は創造されました」と答えた。
Thou sayest well, (thus) speaking. Light and Life is Father-God, and from Him Man was born.
神「あなたヘルメスは良くぞ話しました。あなたヘルメスが話したように、光と命は父である神である。そして、神から、人は創造されました」
If then thou learnest that thou art thyself of Life and Light, and that thou (only) happen'st to be out of them, thou shalt return again to Life.
神「そのため、あなた達、人が、もし『私、人は、光と命である』と学んでいれば、偶然、光と命から外れても、命に再び戻るであろう」
Thus did Man-Shepherd speak.
前述のように、人という羊の羊飼いである神は話した。
But tell me further, Mind of me, I cried, how shall I come to Life again....
私ヘルメスは、「私ヘルメスに更に教えてください、私ヘルメスの精神である神よ。どのようにしたら、私は命に再び戻れるのでしょうか？」と叫びました。
for God doth say: "The man who hath Mind in him, let him learn to know that he himself (is deathless)."
ヘルメス「なぜなら、神は、『精神を内に抱(いだ)いている人は、人は不死である、と知るために学びなさい』と話しました」
Have not all men then Mind?
ヘルメス「それでは、全ての人が精神を抱(いだ)いている訳ではない、という事なのでしょうか？」
Thou sayest well, O thou, thus speaking. I, Mind, myself am present with holy men and good, the pure and merciful, men who live piously.
神「おおっ、あなたヘルメスよ、あなたは良くぞ話しました。あなたヘルメスが話したように、私、神である精神は、神聖な人達、善人達、清浄で思いやり深い人達、信心深い生き方をしている人達と共にいるのである」
(To such) my presence doth become an aid,
神「神聖な人達、善人達、清浄で思いやり深い人達、信心深い生き方をしている人達には、私、神である精神の存在は、助けと成る」

and straightway they gain gnosis of all things, and win the Father's love by their pure lives, and give Him thanks, invoking on Him blessings, and chanting hymns, intent on Him with ardent love.
神「すぐに、神聖な人達、善人達、清浄で思いやり深い人達、信心深い生き方をしている人達は、万物の認知を得るし、清浄な生き方によって父である神の愛を勝ち取るし、神に感謝するし、神に加護を祈るし、賛美歌を歌うし、神への激しい熱烈な愛に夢中に成る」
And ere they give the body up unto its proper death, they turn them with disgust from its sensations, from knowledge of what things they operate.
神「神聖な人達、善人達、清浄で思いやり深い人達、信心深い生き方をしている人達は、肉体を肉体に固有の死に至らしめる前に、『肉体がもたらす結果が、どのような代物であるか？』という知から嫌悪して肉体の感覚から遠ざかる」
Nay, it is I, the Mind, that will not let the operations which befall the body, work to their (natural) end.
神「いや、肉体に降りかかる結果を許さないのは、肉体の自然な終末に至るのを許さないのは、私、神である精神なのである」
For being door-keeper I'll close up (all) the entrances, and cut the mental actions off which base and evil energies induce.
神「門番として、私、神である精神は、全ての(感覚という)入口を閉ざして、下劣な邪悪な力がもたらす精神的な動きを断ち切るのである」
But to the Mind-less ones, the wicked and depraved, the envious and covetous, and those who murder do and love impiety, I am far off, yielding my place to the Avenging Daimon,
神「心無い者ども、邪悪な腐敗した堕落した者ども、嫉妬深く貪欲な者ども、殺人を犯して不信心な者どもには、私、神である精神は遠ざかるし、人の中で精神が在るべき場所を、報復する半神半霊ダイモーンに譲る」
who sharpening the fire, tormenteth him and addeth fire to fire upon him, and rusheth on him through his senses,
神「報復する半神半霊ダイモーンは、火の元素を激しくするし、悪人を苦しめるし、悪人の上の火に火を加えるし、感覚を通じて悪人に襲いかかる」
thus rendering him the readier for transgressions of the law,
神「このようにして、悪人に、法に対する罪への用意をさせる」
so that he meets with greater torment;
神「そのため、悪人は、大いなる苦しみに遭う」

nor doth he ever cease to have desire for appetites inordinate, insatiately striving in the dark.
神「悪人は、常に過度に欲望するし、満足せずに闇の中で争う」
Well hast thou taught me all, as I desired, O Mind.
ヘルメス「おおっ、精神である神よ、私ヘルメスが望んだ通りに、あなた、神は、全てについて良く教えてくれました」
And now, pray, tell me further of the nature of the Way Above as now it is (for me).
ヘルメス「さて、願わくば、今の私ヘルメスにとっての神への道の摂理について、更に私ヘルメスに教えてください」
To this Man-Shepherd said: When thy material body is to be dissolved, first thou surrenderest the body by itself unto the work of change, and thus the form thou hadst doth vanish, and thou surrenderest thy way of life, void of its energy, unto the Daimon.
前述の私ヘルメスの質問に対して、人という羊の羊飼いである神は、「あなたの物質的な肉体が分解される時に、まず、あなたは肉体を変化という動きに任せる。このようにして、あなたが所有していた(肉体という)形は無くなる。このようにして、あなたは、力が無く成った命の手段を半神半霊ダイモーンに任せる」と話した。
The body's senses next pass back into their sources, becoming separate, and resurrect as energies;
神「次に、肉体の感覚は、分離して、肉体の感覚の源泉に戻って、諸力として復活する」
and passion and desire withdraw unto that nature which is void of reason.
神「そして、肉欲は、理性の無い力に戻る」
And thus it is that man doth speed his way thereafter upwards through the Harmony.
神「その後、人は、調和を通じて、速やかに、神への道を上昇する」
To the first zone he gives the Energy of Growth and Waning;
神「第１の地帯に、人は、成長や衰弱の力(、向上や堕落の力である意思力)を返す」
unto the second (zone), Device of Evils (now) de-energized;
神「第２の地帯に、人は、悪による工夫(、悪い、考える力)を奪われる」
unto the third, the Guile of the Desires de-energized;
神「第３の地帯に、人は、肉欲に対する悪賢さ(、悪い、知力)を奪われる」

unto the fourth, his Domineering Arrogance, (also) de-energized;
神「第４の地帯に、人は、傲慢さを奪われる」
unto the fifth, unholy Daring and the Rashness of Audacity, de-energized;
神「第５の地帯に、人は、不信心な無謀な大胆さを奪われる」
unto the sixth, Striving for Wealth by evil means, deprived of its aggrandisement;
神「第６の地帯に、人は、邪悪な方法による富を増やすための努力を奪われる」
and to the seventh zone, Ensnaring Falsehood, de-energized.
神「第７の地帯に、人は、罠にかけるための嘘を奪われる」
And then, with all the energizings of the Harmony stript from him, clothed in his proper Power, he cometh to that Nature which belongs unto the Eighth, and there with those-that-are hymneth the Father.
神「調和により力をもたらす全ての物が、人から奪われて、人の本来の力を衣として纏(まと)って、人は、第８の地帯の物である力に到達して、第８の地帯で、第８の地帯にいる者達と共に、父である神を賛美歌で、たたえる」
They who are there welcome his coming there with joy;
神「第８の地帯にいる者達は、人による第８の地帯への到来を喜んで迎える」
and he, made like to them that sojourn there, doth further hear the Powers who are above the Nature that belongs unto the Eighth, singing their songs of praise to God in language of their own.
神「人は、第８の地帯に一時的にいる者達と似た者と成ると、第８の地帯の物である力を超越している諸力である者達(である神の分身である神の聖霊である天使達)が自分の言葉で神をたたえる歌を歌っているのを更に聞く」
And then they, in a band, go to the Father home;
神「そして、第８の地帯に一時的にいる者達は、一集団と成って、父である神の家に到達する」
of their own selves they make surrender of themselves to Powers, and (thus) becoming Powers they are in God.
神「第８の地帯に一時的にいた者達は、自ら、諸力である者達(である神の分身である神の聖霊である天使達)に自身を任せる。このようにして、第８の地帯に一時的にいた者達は、諸力である者達(である神の分身である神の聖霊である天使達)と成って、神の中に存在する事に成るのである」

This the good end for those who have gained Gnosis- to be made one with God.
神「前述が、神と一体化するための認知を得た人達のための善い結末なのである」
Why shouldst thou then delay?
神「では、なぜ、あなたヘルメスは、(知を広めるのを)遅らせているのか？」
Must it not be, since thou hast all received, that thou shouldst to the worthy point the way, in order that through thee the race of mortal kind may by (thy) God be saved?
神「あなたヘルメスは(神からの知を)全て受け取ったのだから、死に至る人達が、あなたヘルメスを通じて神に救われるように、あなたヘルメスは相応しい人達に神への道を教えるべきである。そうではないか？」
This when He'd said, Man-Shepherd mingled with the Powers.
人という羊の羊飼いである神は、前述のように話すと、諸力である者達(である神の分身である神の聖霊である天使達)と一体化した。
But I, with thanks and blessings unto the Father of the universal (Powers), was freed, full of the power He had poured into me, and full of what He'd taught me of the nature of the All and of the loftiest Vision.
実に、私ヘルメスは、普遍の父である神への感謝と祈りと共に、自由へと解放され、神が私ヘルメスに注いでくれた力に満ちて、万物の性質と最高の幻視についての神の教え(である知)に満ちた。
And I began to preach to men the Beauty of Devotion and of Gnosis:
そして、私ヘルメスは、信心と認知の美しさについて、人々に説き始めた。
O ye people, earth-born folk, ye who have given yourselves to drunkenness and sleep and ignorance of God, be sober now, cease from your surfeit, cease to be glamoured by irrational sleep!
ヘルメス「おおっ、あなた達、人よ、地上に創造された人達よ、酒と眠りと神についての無知にふけっていた人達よ、今こそ酩酊から目を覚ましなさい！　過食をやめなさい！　理性の無い非論理的な眠りに夢中になるのをやめなさい！」
And when they heard, they came with one accord.
(ヘルメスの教えを)聞いた人達は、こぞって、やって来た。
Whereon I say: Ye earth-born folk, why have ye given up yourselves to Death, while yet ye have the power of sharing Deathlessness?

すると、私ヘルメスは、「あなた達、地上に創造された人達よ、なぜ、あなた達は、不死を共有するための力を持ちながら、自身を死に任せてしまうのか？」と話した。
Repent, O ye, who walk with Error arm in arm and make of Ignorance the sharer of your board;
ヘルメス「悔い改めよ、おおっ、あなた達、人よ、過(あやま)ちと共に腕を組んで歩む者達よ、無知を食べ物として共有してしまっている者達よ」
get ye from out the light of Darkness, and take your part in Deathlessness, forsake Destruction!
ヘルメス「『闇からの光』から解脱して、不死に加わり、破滅をやめなさい！」
And some of them with jests upon their lips departed (from me), abandoning themselves unto the Way of Death;
人々のうち、ある者どもは、私ヘルメスを笑いものにしてしまって、私ヘルメスから離れてしまい、死に至る道にふけってしまった。
others entreated to be taught, casting themselves before my feet.
(しかし、)他の人達は、私ヘルメスの足元に平伏して、私ヘルメスの教えを請い求めた。
But I made them arise, and I became a leader of the Race towards home, teaching the words (logoi), how and in what way they shall be saved.
私ヘルメスは、平伏した人達を立ち上がらせて、「どのようにしたら救われるのか？」という(神の)言葉ロゴスを教えて、神の家へ至る人達の指導者と成った。(英訳原文の「Logoi」は「Logos」の複数形である。)
I sowed in them the words (logoi) of wisdom;
私ヘルメスは、人々の中に、知の言葉ロゴスという種をまいた。
of Deathless Water were they given to drink.
(私ヘルメスは、)不死の水を飲ませた。
And when even was come and all sun's beams began to set, I bade them all give thanks to God.
そうして、夕方に成って、太陽の全ての光線が(地平線に)沈み始めると、私ヘルメスは、全ての人達に、神に感謝するように命じた。
And when they had brought to an end the giving of their thanks, each man returned to his own resting place.
そして、人々は、神に感謝し終わると、各々、自分が安息できる場所へ戻っていった。

But I recorded in my heart Man-Shepherd's benefaction, and with my every hope fulfilled more than rejoiced.
実に、私ヘルメスは、人という羊の羊飼いである神からの恩恵を心に刻み、私ヘルメスの全ての希望が満たされて、喜ぶ以上の爽快感を感じた。
For body's sleep became the soul's awakening, and closing of the eyes-true vision,
なぜなら、(私ヘルメスは、)肉体の眠りが、魂の目覚めと成って、両目を閉じると、真実の幻視を見た。
pregnant with Good my silence, and the utterance of my word (logos) begetting of good things.
私ヘルメスの沈黙は善を懐妊して、私ヘルメスが言葉(ロゴス)を話すと、善いものが創造された。
All this befell me from my Mind, that is Man-Shepherd, Word (Logos) of all masterhood,
前述の全ては、私ヘルメスの精神である神、人という羊の羊飼いである神、全ての達道者による神の言葉ロゴスである神から、私ヘルメスにもたらされた物なのである。
by whom being God-inspired I came unto the Plain of Truth.
神が吹き込んでくれた霊によって、私ヘルメスは、真理という平らな地に到達した。
Wherefore with all my soul and strength thanksgiving give I unto Father-God.
そのため、私ヘルメスの全身全霊と全力で、私ヘルメスは、父である神に感謝いたします。
Holy art Thou, O God, the universals' Father.
あなたは、聖なるかな、おおっ、神よ、普遍の父である神よ。
Holy art Thou, O God, whose Will perfects itself by means of its own Powers.
あなたは、聖なるかな、おおっ、神よ、神意は自力で神意自身を完成させ(実現させ)ます。
Holy art Thou, O God, who willeth to be known and art known by Thine own.
あなたは、聖なるかな、おおっ、神よ、神は、神の者達に、知られる事を望んで、知られます。
Holy art Thou, who didst by Word (Logos) make to consist the things that are.

あなたは、聖なるかな、神は、神の言葉ロゴスによって、存在するものを創造しています。
Holy art Thou, of whom All-nature hath been made an Image.
あなたは、聖なるかな、自然の万物は神の姿に似せて創造されている。
Holy art Thou, whose Form Nature hath never made.
あなたは、聖なるかな、自然の万物が神の形を創造した事は決して無い。
Holy art Thou, more powerful than all power.
あなたは、聖なるかな、神は、全ての力よりも強い。
Holy art Thou, transcending all pre-eminence.
あなたは、聖なるかな、神は、全ての超越を超越している。
Holy Thou art, Thou better than all praise.
あなた、神は、神聖であり、全ての称賛よりも優れている。
Accept my reason's offerings pure, from soul and heart for aye stretched up to Thee,
心から、あなた、神へ永遠に伸ばしている、私ヘルメスの理性による純粋な捧げ物(である感謝)を受け取ってください。
O Thou unutterable, unspeakable, Whose Name naught but the Silence can express.
おおっ、あなた、言い表せない神よ、言い表せない者である神よ、神の御名では駄目で、沈黙が表す事ができる者である神よ。
Give ear to me who pray that I may ne'er of Gnosis fail,
(神よ、)「認知を失くさないように」という私ヘルメスの祈りに耳を傾けてください。
(Gnosis) which is our common Being's nature;
認知(、知)は、存在の共通の性質である。(古代の賢者は知を畏敬して知の代わりに認知という言葉を用いた。)
and fill me with Thy Power, and with this Grace (of Thine), that I may give the Light to those in ignorance of the Race, my Brethren, and Thy Sons.
神の力と、私ヘルメスが、光を、人について、私ヘルメスの兄弟について、神の子達について無知な人々にもたらす事ができる(知という)神の恩恵で、私ヘルメスを満たしてください。
For this cause I believe, and I bear witness;
神の力と知のために、私ヘルメスは、(神を)信じますし、(神について)証言します。
I go to Life and Light.

私ヘルメスは、命と光に到達しました。
Blessed art Thou, O Father.
あなた、神に感謝します、おおっ、父である神よ。
Thy Man would holy be as Thou art holy,
あなた、神が神聖であるように、神の人も神聖であるように。
e'en as Thou gavest him Thy full authority (to be).
なぜなら、あなた、神は、人に、存在するための神の全ての力を与えたからです。

Poimandres

Thrice-Greatest Hermes - Volume 2

George Robert Stow Mead(1863 - 1933)

I Corpus Hermeticum

POEMANDRES, THE SHEPHERD OF MEN

It chanced once on a time my mind was meditating on the things that are, my thought was raised to a great height, the senses of my body being held back-
just as men are who are weighed down with sleep after a fill of food, or from fatigue of body.
Methought a Being more than vast, in size beyond all bounds, called out my name and saith: What wouldst thou hear and see, and what hast thou in mind to learn and know?
And I do say: Who art thou?
He saith: I am Man-Shepherd, Mind of all-masterhood; I know what thou desirest and I'm with thee everywhere.
(And) I reply: I long to learn the things that are, and comprehend their nature, and know God. This is, I said, what I desire to hear.
He answered back to me: Hold in thy mind all thou wouldst know, and I will teach thee.
Even with these words His aspect changed,
and straightway, in the twinkling of an eye, all things were opened to me, and I see a Vision limitless,
all things turned into Light,- sweet, joyous (Light).
And I became transported as I gazed.
But in a little while Darkness came settling down on part (of it), awesome and gloomy, coiling in sinuous folds,
so that methought it like unto a snake.
And then the Darkness changed into some sort of a Moist Nature,

tossed about beyond all power of words, belching out smoke as from a fire, and groaning forth a wailing sound that beggars all description. (And) after that an outcry inarticulate came forth from it, as though it were a Voice of Fire.
(Thereon) out of the Light… a Holy Word (Logos) descended on that Nature.
And upwards to the height from the Moist Nature leaped forth pure Fire;
light was it, swift and active too.
The Air, too, being light, followed after the Fire;
from out the Earth-and-Water rising up to Fire
so that it seemed to hang therefrom.
But Earth-and-Water stayed so mingled each with other, that Earth from Water no one could discern.
Yet were they moved to hear by reason of the Spirit-Word (Logos) pervading them.
Then saith to me Man-Shepherd: Didst understand this Vision what it means?
Nay; that shall I know, I said.
That Light, He said, am I, thy God, Mind, prior to Moist Nature which appeared from Darkness;
the Light-Word (Logos) (that appeared) from Mind is Son of God.
What then?- say I.
Know that what sees in thee and hears is the Lord's Word (Logos);
but Mind is Father-God.
Not separate are they the one from other;
just in their union (rather) is it Life consists.
Thanks be to Thee, I said.
So, understand the Light (He answered), and make friends with it.
And speaking thus He gazed for long into my eyes, so that I trembled at the look of Him.
But when He raised His head, I see in Mind the Light,
(but) now in Powers no man could number, and Cosmos grown beyond all bounds, and that the Fire was compassed round about by a most mighty Power, and (now) subdued had come unto a stand.

And when I saw these things I understood by reason of Man-Shepherd's Word (Logos).
But as I was in great astonishment, He saith to me again:
Thou didst behold in Mind the Archetypal Form whose being is before beginning without end.
Thus spake to me Man-Shepherd.
And I say: Whence then have Nature's elements their being?
To this He answer gives: From Will of God.
(Nature) received the Word (Logos), and gazing on the Cosmos Beautiful did copy it, making herself into a cosmos, by means of her own elements and by the births of souls.
And God-the-Mind, being male and female both, as Light and Life subsisting, brought forth another Mind to give things form,
who, God as he was of Fire and Spirit, formed Seven Rulers
who enclose the cosmos that the sense perceives.
Men call their ruling Fate.
Straightway from out the downward elements God's Reason (Logos) leaped up to Nature's pure formation, and was at-oned with the Formative Mind;
for it was co-essential with it.
And Nature's downward elements were thus left reason-less, so as to be pure matter.
Then the Formative Mind ((at-oned) with Reason), he who surrounds the spheres and spins them with his whirl, set turning his formations, and let them turn from a beginning boundless unto an endless end.
For that the circulation of these (spheres) begins where it doth end, as Mind doth will.
And from the downward elements Nature brought forth lives reason-less;
for He did not extend the Reason (Logos) (to them).
The Air brought forth things winged;
the Water things that swim,
and Earth-and-Water one from another parted, as Mind willed.
And from her bosom Earth produced what lives she had, four-footed things and reptiles, beasts wild and tame.

But All-Father Mind, being Life and Light, did bring forth Man co-equal to Himself,
with whom He fell in love, as being His own child;
for he was beautiful beyond compare, the Image of his Sire.
In very truth, God fell in love with His own Form;
and on him did bestow all of His own formations.
And when he gazed upon what the Enformer had created in the Father, (Man) too wished to enform;
and (so) assent was given him by the Father.
Changing his state to the formative sphere, in that he was to have his whole authority, he gazed upon his Brother's creatures.
They fell in love with him, and gave him each a share of his own ordering.
And after that he had well-learned their essence and had become a sharer in their nature, he had a mind to break right through the Boundary of their spheres, and to subdue the might of that which pressed upon the Fire.
So he who hath the whole authority o'er (all) the mortals in the cosmos and o'er its lives irrational, bent his face downwards through the Harmony, breaking right through its strength, and showed to downward Nature God's fair Form.
And when she saw that Form of beauty which can never satiate, and him who (now) possessed within himself each single energy of (all seven) Rulers as well as God's (own) Form, she smiled with love;
for 'twas as though she'd seen the image of Man's fairest form upon her Water, his shadow on her Earth.
He in his turn beholding the form like to himself, existing in her, in her Water, loved it and willed to live in it;
and with the will came act, and (so) he vivified the form devoid of reason.
And Nature took the object of her love and wound herself completely round him, and they were intermingled, for they were lovers.
And this is why beyond all creatures on the earth man is twofold;
mortal because of body, but because of the essential Man immortal.
Though deathless and possessed of sway o'er all, yet doth he suffer as a mortal doth, subject to Fate.

Thus though above the Harmony, within the Harmony he hath become a slave.
Though male-female, as from a Father male-female, and though he's sleepless from a sleepless (Sire), yet is he overcome (by sleep).
Thereon (I say: Teach on), O Mind of me, for I myself as well am amorous of the Word (Logos).
The Shepherd said: This is the mystery kept hid until this day.
Nature embraced by Man brought forth a wonder, oh so wonderful.
For as he had the nature of the Concord of the Seven, who, as I said to thee, (were made) of Fire and Spirit-
Nature delayed not, but immediately brought forth seven "men," in correspondence with the natures of the Seven, male-female and moving in the air.
Thereon (I said): O Shepherd,...;
for now I'm filled with great desire and long to hear;
do not run off.
The Shepherd said: Keep silence, for not as yet have I unrolled for thee the first discourse (logos).
Lo! I am still, I said.
In such wise then, as I have said, the generation of these seven came to pass.
Earth was as woman, her Water filled with longing;
ripeness she took from Fire, spirit from AEther.
Nature thus brought forth frames to suit the form of Man.
And Man from Life and Light changed into soul and mind,- from Life to soul, from Light to mind.
And thus continued all the sense-world's parts until the period of their end and new beginnings.
Now listen to the rest of the discourse (logos) which thou dost long to hear.
The period being ended, the bond that bound them all was loosened by God's Will.
For all the animals being male-female, at the same time with man were loosed apart;
some became partly male, some in like fashion (partly) female.
And straightway God spake by His Holy Word (Logos):

"Increase ye in increasing, and multiply in multitude, ye creatures and creations all; and man that hath Mind in him, let him learn to know that he himself is deathless, and that the cause of death is love, though Love is all."
When He said this, His Forethought did by means of Fate and Harmony effect their couplings and their generations founded.
And so all things were multiplied according to their kind.
And he who thus hath learned to know himself, hath reached that Good which doth transcend abundance;
but he who through a love that leads astray, expends his love upon his body,- he stays in Darkness wandering, and suffering through his senses things of Death.
What is the so great fault, said I, the ignorant commit, that they should be deprived of deathlessness?
Thou seem'st, he said, O thou, not to have given heed to what thou heardest.
Did not I bid thee think?
Yea do I think, and I remember, and therefore give Thee thanks.
If thou didst think (thereon), (said He), tell me: Why do they merit death who are in Death?
It is because the gloomy Darkness is the root and base of the material frame;
from it came the Moist Nature;
from this the body in the sense-world was composed;
and from this (body) Death doth the Water drain.
Right was thy thought, O thou! But how doth "he who knows himself, go unto Him," as God's Word (Logos) hath declared?
And I reply: the Father of the universals doth consist of Light and Life, and from Him Man was born.
Thou sayest well, (thus) speaking. Light and Life is Father-God, and from Him Man was born.
If then thou learnest that thou art thyself of Life and Light, and that thou (only) happen'st to be out of them, thou shalt return again to Life.
Thus did Man-Shepherd speak.
But tell me further, Mind of me, I cried, how shall I come to Life again....

for God doth say: "The man who hath Mind in him, let him learn to know that he himself (is deathless)."
Have not all men then Mind?
Thou sayest well, O thou, thus speaking. I, Mind, myself am present with holy men and good, the pure and merciful, men who live piously. (To such) my presence doth become an aid,
and straightway they gain gnosis of all things, and win the Father's love by their pure lives, and give Him thanks, invoking on Him blessings, and chanting hymns, intent on Him with ardent love.
And ere they give the body up unto its proper death, they turn them with disgust from its sensations, from knowledge of what things they operate.
Nay, it is I, the Mind, that will not let the operations which befall the body, work to their (natural) end.
For being door-keeper I'll close up (all) the entrances, and cut the mental actions off which base and evil energies induce.
But to the Mind-less ones, the wicked and depraved, the envious and covetous, and those who murder do and love impiety, I am far off, yielding my place to the Avenging Daimon,
who sharpening the fire, tormenteth him and addeth fire to fire upon him, and rusheth on him through his senses,
thus rendering him the readier for transgressions of the law,
so that he meets with greater torment;
nor doth he ever cease to have desire for appetites inordinate, insatiately striving in the dark.
Well hast thou taught me all, as I desired, O Mind.
And now, pray, tell me further of the nature of the Way Above as now it is (for me).
To this Man-Shepherd said: When thy material body is to be dissolved, first thou surrenderest the body by itself unto the work of change, and thus the form thou hadst doth vanish, and thou surrenderest thy way of life, void of its energy, unto the Daimon.
The body's senses next pass back into their sources, becoming separate, and resurrect as energies;
and passion and desire withdraw unto that nature which is void of reason.

And thus it is that man doth speed his way thereafter upwards through the Harmony.
To the first zone he gives the Energy of Growth and Waning;
unto the second (zone), Device of Evils (now) de-energized;
unto the third, the Guile of the Desires de-energized;
unto the fourth, his Domineering Arrogance, (also) de-energized;
unto the fifth, unholy Daring and the Rashness of Audacity, de-energized;
unto the sixth, Striving for Wealth by evil means, deprived of its aggrandisement;
and to the seventh zone, Ensnaring Falsehood, de-energized.
And then, with all the energizings of the Harmony stript from him, clothed in his proper Power, he cometh to that Nature which belongs unto the Eighth, and there with those-that-are hymneth the Father.
They who are there welcome his coming there with joy;
and he, made like to them that sojourn there, doth further hear the Powers who are above the Nature that belongs unto the Eighth, singing their songs of praise to God in language of their own.
And then they, in a band, go to the Father home;
of their own selves they make surrender of themselves to Powers, and (thus) becoming Powers they are in God.
This the good end for those who have gained Gnosis- to be made one with God.
Why shouldst thou then delay?
Must it not be, since thou hast all received, that thou shouldst to the worthy point the way, in order that through thee the race of mortal kind may by (thy) God be saved?
This when He'd said, Man-Shepherd mingled with the Powers.
But I, with thanks and blessings unto the Father of the universal (Powers), was freed, full of the power He had poured into me, and full of what He'd taught me of the nature of the All and of the loftiest Vision.
And I began to preach to men the Beauty of Devotion and of Gnosis:
O ye people, earth-born folk, ye who have given yourselves to drunkenness and sleep and ignorance of God, be sober now, cease from your surfeit, cease to be glamoured by irrational sleep!

And when they heard, they came with one accord.
Whereon I say: Ye earth-born folk, why have ye given up yourselves to Death, while yet ye have the power of sharing Deathlessness?
Repent, O ye, who walk with Error arm in arm and make of Ignorance the sharer of your board;
get ye from out the light of Darkness, and take your part in Deathlessness, forsake Destruction!
And some of them with jests upon their lips departed (from me), abandoning themselves unto the Way of Death;
others entreated to be taught, casting themselves before my feet.
But I made them arise, and I became a leader of the Race towards home, teaching the words (logoi), how and in what way they shall be saved.
I sowed in them the words (logoi) of wisdom;
of Deathless Water were they given to drink.
And when even was come and all sun's beams began to set, I bade them all give thanks to God.
And when they had brought to an end the giving of their thanks, each man returned to his own resting place.
But I recorded in my heart Man-Shepherd's benefaction, and with my every hope fulfilled more than rejoiced.
For body's sleep became the soul's awakening, and closing of the eyes-true vision,
pregnant with Good my silence, and the utterance of my word (logos) begetting of good things.
All this befell me from my Mind, that is Man-Shepherd, Word (Logos) of all masterhood,
by whom being God-inspired I came unto the Plain of Truth.
Wherefore with all my soul and strength thanksgiving give I unto Father-God.
Holy art Thou, O God, the universals' Father.
Holy art Thou, O God, whose Will perfects itself by means of its own Powers.
Holy art Thou, O God, who willeth to be known and art known by Thine own.

Holy art Thou, who didst by Word (Logos) make to consist the things that are.
Holy art Thou, of whom All-nature hath been made an Image.
Holy art Thou, whose Form Nature hath never made.
Holy art Thou, more powerful than all power.
Holy art Thou, transcending all pre-eminence.
Holy Thou art, Thou better than all praise.
Accept my reason's offerings pure, from soul and heart for aye stretched up to Thee,
O Thou unutterable, unspeakable, Whose Name naught but the Silence can express.
Give ear to me who pray that I may ne'er of Gnosis fail,
(Gnosis) which is our common Being's nature;
and fill me with Thy Power, and with this Grace (of Thine), that I may give the Light to those in ignorance of the Race, my Brethren, and Thy Sons.
For this cause I believe, and I bear witness;
I go to Life and Light.
Blessed art Thou, O Father.
Thy Man would holy be as Thou art holy,
e'en as Thou gavest him Thy full authority (to be).